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TIT-BITS IN THE BUDDHIST WORLD

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A STUDY OF THE DIGHA NIKAYA OF THE SUTTAPITAKA

Tripitaka or Tipitaka as the southern Buddhists call it means three baskets; really it means the three broad divisions into which the literature of the southern Buddhists is dealt with, viz, the Vinaya, the Sutta and the Abhidhamma pitakas. The Pali Buddhist literature is immense and no systematic attempt has yet been made to treat it. Undoubtedly it contains the Buddha vacanam which is precious. The literature is written in Magadhanam bhasa or the dialect of the Magadhas known as Magadhi or Pali.

Suttapitaka is divided into five Nikayas: I. Digha, II. Majjhina, III. Samyutta, IV. Anguttara and V. Khuddaka.

The Digha Nikaya is a collection of long discourses. It is the first work of the Suttapitaka and contains thirty-four suttas, each of which deals fully with one or several points of Buddhist doctrine. The first of these is called the Brahma-jala Sutta which may be translated as the excellent net. Prof. Rhys Davids explains it as the 'Perfect net' or the net whose meshes are so fine that no folly of superstition, however subtle, can slip through. (American Lectures, p. 30). This sutta is of very great importance for the history not only of Buddhism, but of the whole religious life of ancient India. It deals with cula-sila, majjhima-sila and maha-sila. It further deals with sassata-vada (eternalists), Khidda-padosika (eternalists and non-eternalists), mano-padosika (semi-eternalists), antanantika (extentionists), amara-vikkhepika (eel-wrigglers), adhicca-samupannika (fortuitous originists), Uddham-aghatanika (believers in future life), Uccheda-vada (annihilationists) and ditthadhammanibbana-vada (perfect net). In dealing with the topics just mentioned, a large number of occupations of Brahmans and ascetics is enumerated and Buddhist monks are asked to refrain therefrom. Numerous references to precepts, effect of monkhood, miraculous power, knowledge of

other people's former birth, asceticism, thirty-two signs of a great man, soul, higher morality, true wisdom, duty of spreading truth, arts, handicrafts, sports and pastimes and different kinds of sacrifices are to be found in this sutta.

The second is the Samannaphala Sutta, or 'Discourse on the reward of asceticism.' It furnishes us with valuable information about the views of a number of non-Buddhistic teachers and founders of sects, viz., Purana Kassapa, Makkhali Gosala, Ajitakesakambali, Pukudha Kaccayana, Sanjaya Belatthiputta and Nigantha Nathaputta.

The third is the Ambattha Sutta which deals mainly with the subject of caste. Thirty-two signs of a great man also find mention in this sutta. They are detailed in the thirtieth Sutta.

The fourth is the Sonadanda Sutta which deals with the question of what constitutes the essential quality which makes a man a Brahman.

The fifth is the Kutadanta Sutta in which the Buddha describes the wrong and the right sacrifices to a Brahman.

The sixth is the Mahali Sutta which deals with the means of the attainment of divine eye and ear. It contains discussions whether body and soul are the same or different. The Buddha holds that they are different.

The seventh is the Jaliya Sutta which also contains a discussion on soul and body.

The eighth is the Kassapasihanada Sutta which contains Buddha's discussion with a naked ascetic regarding asceticism.

The ninth is the Potthapada Sutta which contains a discussion on the mystery of trance and incidentally deals with the question of soul.

The tenth is the Subha Sutta which is a short one and is almost identical with the Samannaphala Sutta, differing with it only in dividing the states of mind under three heads of Sila, Samadhi and Panna.

The eleventh is the Kevaddha Sutta which deals with the practice of wonders or miracles, and traces the means whereby the manifestation of gods gradually becomes clear to a self-concentrated man.

The twelfth is the Lohicca Sutta which discusses some points on the ethics of teaching.

The thirteenth is the Tevijja Sutta in which the Buddha criticises the three Vedas with a view to prove the unsoundness of their contents. It deals with various kinds of Vedic Brahmans. The Buddha refutes the three vijjas of Brahmans and explains his own three vijjas.

The fourteenth is the Mahapadhana Suttanta. The word Apadana used in the title signifies legend or life-story of a Buddha. It is also used as the title of the thirteenth book of the Khuddaka Nikaya of the Suttapitaka and it means the legend or life-story of an Arahant. In later books, Apadana is never used to mean the legend of a Buddha. The Mahapadhana may mean the story of the Great Ones (seven Buddhas). It is rendered into English by Rhys Davids as the

sublime story. This suttanta gives an account of the previous Buddhas. A detailed account of the birth of Buddha Vipassi, thirty-two marks of a great man, explanation of the paticcasamuppada or dependent origination are dealt with herein.

The fifteenth is the Mahanidana Suttanta which explains fully the doctrine of paticcasamppada (dependent origination), and discusses soul, seven kinds of beings and eight kinds of vimokkhas.

The sixteenth is the Mahaparinibbana Suttanta which is one of the most important suttas in as much as it furnishes us with Buddha's insight into politics, sociology, ethics and other subjects dealing with the problems of man's every day life. Buddha himself says that he taught the Vajjians to live in amity and concord which are the colossal columns of a body-politic. The several sets of the seven conditions of the welfare of a community taught by the Buddha to the mendicants bespeak the developed ideas of perfect organizations, in the history of social, political or religious thought at the time of Gautama Buddha. The Pali passages clothing Buddha's teachings contain reiteration of certain words; but the symphony of these repetitions does not make them an unpleasant reading. In the third chapter of the Mahaparinibbana Suttanta Buddha gives us a description of his visit to Vaisali. His explanation of the causes of earthquake is far from satisfactory and reveals his lack of scientific knowledge. The "figurative expressions," as used by the Buddha, according to Rhys Davids, "have become a fruitful soil for the outgrowth of superstitions and misunderstandings. The train of early Buddhist speculation in this field has yet to be elucidated." (Dialogues of the Buddha pt. II., p. 115, f.n. 2).

The sixth chapter of the Mahaparinibbana Suttanta records the most important of all events affecting the fate of Buddhism. In it we find the passing away of the Founder of the Faith. The wailings described in Ch. V of men and women of countries far and near on hearing that the Exalted One would pass away too soon, and the honour with which the relics of Buddha were received and cairns made over them as found in Ch. VI, go to show how deeply were the people moved by the preachings and personality of the Buddha. The last word of the Tathagata, viz., "Decay is inherent in all component things! Work out your salvation with diligence," (Vayadhamma Samkhara, appamadena Sampadethati; Digha Nikaya, P.T.S. Vol. II, p. 156) strikes the keynote of Buddha's philosophy and mission.

The Mahaparinibbana Suttanta deals with Vassakara Brahman's visit to the Buddha, seven conditions of welfare of the Bhikkhusamgha, lineage of faith, eight causes of earthquake, eight causes of subduing others, Buddha's visit to Cunda, four places of pilgrimage of any faithful householder, efficiency of erecting dhatucaityas, former greatness of Kusinara, visit of Subhadra to Buddha

and his conversion by the Lord, passing away of the Lord, homage of the Mallas, cremation of Buddha's dead body, quarrel for the relics, the amicable distribution of relics by Dona and erection of stupas over the relics.

The seventeenth is the Maha-Sudassana Suttanta. There is a Jataka known as Mahasudassana Jataka no. 95 in Mr. Fausboll's edition of the Jatakas but it differs from the Suttanta in some important particulars. The Suttanta begins with a long description of the riches and glory of Maha-Sudassana and "reveals in its details," says Rhys Davids, "the instructive fact that the legend is nothing more or less than a spiritualised sun-myth." The Maha-Sudassana Suttanta seems to afford a useful example both of the extent to which the theory may be accepted and of the limitations under which it should always be applied. It must at once be admitted that whether the whole story is based on a sun-story, or whether certain parts or details of it are derived from things first spoken about the sun or not, it is still essentially Buddhistic" (D. B. pt. II. pp. 196-197). The Mahasudassana Suttanta is like a fairy tale which describes the greatest glory and majesty of the greatest king, the royal city and its Palace of Righteousness. It describes the extent of his kingdom, and his enjoyment. The object of this Suttanta is perhaps to show that all is vanity except righteousness. To attain this object the author had recourse to rhetorical phrases and other figurative expressions the use whereof was not peculiar to Buddhist literature. M. Senart in his valuable work, "La Legende du Bouddha," has traced the rhetorical phrases used in the description of the seven treasures mentioned in this Suttanta to their earliest appearance in the Vedic hymns. But this does not exhaust the interesting bearing of Buddhist literature on the history of Philology so far as Buddhist forms of speech are concerned.

The eighteenth is the Janavasabha Suttanta in which important topics such as rebirths of the faithful upasakas of Gautama, effect of name, great kings of four quarters, joy of the gods, the four ways to iddhi, the three ways to bliss and the seven requisites of Samadhi have been mentioned.

The nineteenth is the Maha-Govinda Suttanta which is of great importance from the standpoint of historical and geographical aspects of Ancient India. It introduces us to the Sudhamma or Mote Hall of the gods of Tavatimsa Heaven, where all the gods with Sakka, king of gods, as President, are found to have assembled and rejoiced at the increase in their numbers "through the appearance, in their midst, of new gods produced by the good Karma of the followers of the new view of life put forward by Gotama." Sakka uttered eight paragraphs in eulogy of the Buddha. The exchange of views in the Mote Hall of gods regarding the advent of supreme Buddhas in the world, reminds us of the business done in the executive

Council of a Government, and speaks of the political development of the age at which the Maha-Govinda Suttanta was composed. Next we find Maha-Brahma's views of an ideal Brahmin. The facts of the Maha-Govinda Suttanta are found in different phraseology and order in the Mahavastu (Govinda Sutta). In the absence of sufficient materials it is still a difficult task for historians of literature to ascertain with exactitude the relation between the Digha Nikaya and the Mahavastu, a Sanskrit Buddhist work. The possible explanation of the most astounding fact yet known about the Mahavastu is given by Rhys Davids in his Dialogues of the Buddha wherein it is stated, "Now we do not know exactly when and where Buddhists began to write in Sanskrit, though it was probably in Kashmir sometime before the beginning of our era. They did not then translate into Sanskrit any Pali book. They wrote new books. And the reason for this was twofold. In the first place, they had already come to believe things very different from those contained in the canon; they were no longer in full sympathy with it. In the second place, though Pali was never the vernacular of Kashmir, it was widely known there and even very probably still used for literary work; translations were therefore not required." (Pt. II. p. 256).

The Mahagovinda Suttanta also deals with Nirvana, the path leading to it, practice of piety, danger of delay, the lower and higher ways, and the great divisions of India by Govinda. It also gives us an account of Mahagovinda renouncing the world with a large numbers of followers and his seven wives.

The twentieth is the Maha-Samaya Suttanta which is of special importance to the historians of religion in so far as it bears testimony to the continual change in animistic belief prevalent in India at the time. In this connection Dr. Rhys Davids says, "The poem is almost unreadable now. The long list of strange names awakes no interest. And it is somewhat pathetic to notice the hopeless struggle of the author to enliven his unmanageable material with a little poetry. It remains, save here and there, only doggerel still. There are three parts to the poem * * * The third, the prologue, has been preserved as a separate episode in the Sainyutta, 1, 27. The way in which the list is fitted into the frame-work in sections 4, 5 and 6 is very confused and awkward; and the grammar of the frame-work is inconsistent with the grammar of the list. It is highly probable therefore that the list itself, and also the epilogue, had been handed down as independent works in the community before our Suttanta was composed. The frame-work may be the work of the editor * * * The legends here told were intended to counteract the animistic delusions about them (names contained in the Suttantas) then so prevalent in the Ganges Valley. They are almost the only evidence we have as yet outside the priestly books."

(Dialogues of the Buddha, Pt. II. pp. 282-283). This remark of Dr. Rhys Davids does not seem to be wholly tenable. A careful study of the Suttanta will surely convince one of the fact that all the names are not strange. Take for example, the guardian angels of the four quarters, Dhatarattha, Virulhaka Virupakkha, and Kuvera, which are familiar names. Besides, we find the names of many other gods who came to see the Buddha at Mahavana near Kapilavatthu.

The twenty-first is the Sakkapanha Suttanta which is, in some respects, the most interesting of all mythological dialogues. It is quoted by name at Samyutta III, 13; Mahavastu, I, 350; Milinda, 350, Sumangala-vilasini, I, 24 (where it is called vedalla). The last passage is repeated at Gandhavamsa, 57.

Sakka, king of the Thirty-three, finding it difficult to approach the Buddha who was then in deep meditation, sought the aid of a Gandhabba named Pancasikha who by the sweet play of his lyre recited verses in praise of the Awakened one, the Truth, the Arahant and the Love. The verses sung by the Gandhabba were addresses to a lady by one who received no return for his love for her who was then in love with another. The verses are didactic and simple though erotic to some extent. The Buddha being moved by the music conversed with the Gandhabba who in the course of conversation informed Buddha of the advent of Sakka. Then Sakka came forward and paid homage to the Exalted One. He put to the Buddha several questions mostly bearing on ethics and psychology. Buddha answered the questions to the great satisfaction of Sakka who was thereafter converted to the Buddhist faith. The conversion of the king of the Thirty-three appears at first sight, to be preposterous, but the analysis of the meaning in which the word 'Sakka' is used leads us to hold that the king of gods is not free from the three deadly evils,—lust, ill will and stupidity (A.N. I, 144; S.N. I, 219), nor from anxiety (S.N. I, 219). Heis still subject to death and rebirth (A.N. I, 144: Cf. A.N. I, P. 105), and as such, he desires to be reborn in some higher planes* of celestial beings.

Some other topics are discussed in this Suttanta:

(1) causes of malice and avarice.
(2) causes of favour or disfavour.
(3) path leading to papanca, sanna (consciousness), sainkharanirodha (cessation of confections).
(4) how a bhikkhu can be said to follow the rules of patimokkha.

The twenty-second is the Maha-Satipatthana Sutta. In it the Buddha urges his disciples to set up mindfulness (Sati). The doctrine expounded in this Suttanta may be said to be very important in early Buddhism. The Aryan Path is obtained by practising mindfulness only. Rhys Davids says "Sati does not occur in any ethical senses in pre-

* There are twenty-six planes of celestial beings.

Buddhistic Literature. It is possible that the Buddhist conception was, in one way, influenced by previous thought. Stress is laid in the Upanishad ideal on Intuition, especially as regards the relation between the soul, supposed to exist inside each human body, and the Great Soul. In the Buddhist protest against this, the doctrine of Sati, dependent not on Intuition but on grasp of actual fact, plays an important part. This opposition may have been intentional. On the other hand, the ethical value of Mindfulness (in its technical sense) would be sufficient, without any such intention, to explain the great stress laid upon it." (Dialogues of the Buddha, II., p. 323). In brief, the four kinds of meditation on impurities and impermanency of body and on impermanency of Vedana (sensation), Citta (thought) and Dhamma (condition). The exposition of the Mahasatipatthana Suttanta about the four-fold aspect falls within the proper category of Abhidhammapitaka. But there is no justification to include this Suttanta within the Digha Nikaya but at a time when Dhamma and Abhidhamma could not be distinguished from the dhamma, this one must be regarded as one of the pioneers of all psychological expositions. It that case, Abhidhamma must come later. And the subject, namely *Sati*, has various implications. One of these implications is 'Mindfulness' whether the Abhidhamma accepts it or not or adds to it something more, it is interesting to note.

The twenty-third is the Payasi Suttanta. Payasi was a chieftain of Setavya. He entertained doubt as to the existence of another world, of beings reborn otherwise than from parents and of results of good or bad deeds. Touching these questions, Payasi had a long discussion with Kumara Kassapa. He had recourse to similies and advanced childish arguments to establish his doubt depending on analogy, the most dangerous of all snares, put forward counter arguments to prove the futility of Payasi's arguments and at length succeeded in dispelling his doubt altogether. Payasi became Kassapa's disciple. The second part of the dialogue which is a sequel to the first is similarly a dialogue between Payasi and his disciple, Uttara, in which the latter succeeds in persuading the former to set up gifts in faith. The dialogue closes with a reference to the heavens where the teacher and the pupil were reborn after death. The third part which is a sequel to the second is also a dialogue between the Venerable Gavampati and the god Payasi in the lonely Serissaka Mansion. The story of Payasi's conversion and pious gifts with their heavenly reward, " seems to have been invented in order just to allay the fear caused in theological circles by atheistical propaganda of the powerful chieftain and philosopher."

(Heaven and Hell in Buddhist Perspective, Appendix P. XVI). It deals with moon god and sun god, message from the dead, escape of the soul, search for the soul, and right and wrong sacrifice.

The twenty-fourth is the Patika

Suttanta. Prof. Rhys Davids gives a fair and uncontroverted comment on the style and contents of this Suttanta. In his introduction to this Suttanta, he writes that this Suttanta is concerned really with only two topics, firstly that of mystic wonders and secondly that of the origin of things. The former has been dealt with much better and more fully in the Kevaddha Suttanta, the latter, here treated quite curtly and by way of appendix only, is fully discussed below in the Agganma Suttanta.

The treatment here is clumsy. It is no doubt intended to be both humorous and edifying. But the humour is far removed from the delicate irony of the Kevaddha and the Agganma. The fun is of the pantomime variety; loud, and rather stupid. It is funny perhaps to hear how a corpse gets slapped on the back, wakes up just long enough to let the cat out of the bag, and then falls back dead again; or how an incompetent medicine-man gets stuck fast to his seat, and wriggles about in his vain endeavours to rise. But this sort of fun would appeal more strongly to a music-hall audience, or to school boys out for a holiday, than to those who are likely to read it in this volume. And the supposed edification is of the same order. As an *argumentum ad hominem*, as propunded fort he enlightenment of the very foolish Sunakkhatta (and this is just, after all, what it purports to be), it may pass muster. Whether it can have appealed to (or was even meant to appeal to) wiser folk is very questionable. One gets rather bored with the unwearied patience with which the Tathagata is here represented as suffering fools gladly. And it is difficult to bear with an author who tells stories so foolish merely to prove that the Tathagata is as good a magician as the best, and who has the bad taste to put them into the mouth of the Tathagata himself. Not only in style and taste does this Suttanta differ from the others, but in doctrine also it is opposed to them (Dialogues of the Buddha, pt. iii, p. I). The subject matter is that Sunakkhatta, a Licchavi, was at first a pupil of the Buddha. Thereafter he left Buddha's order and misinterpreted the doctrine of the Buddha. The Master refuted his arguments and himself explained his own doctrine.

The twenty-fifth is the Udambarika Sihanada Suttanta which deals with different kinds of asceticism. The Buddha explains the evil effect of them. He explains the life of a real brahmacari.

The twenty-sixth is the Cakkavatti Sihanada Suttanta which describes that Buddha instructs his disciples to practise four satipatthanas and it deals with the life of Dalhanemi, a universal monarch. It is rather like a fairy tale the moral whereof is the use and influence of the Norm. The moral has been proclaimed in a thoroughgoing and uncompromising manner, but not in so argumentative a way as is found in modern treatises on ethics or philosophy. The authors have stated their views merely leaving the gospel to be accepted or rejected by the hearers. "The

Buddha is represented in this Suttanta as setting out his idea of conquest (not without ironical references to the current ideas) and then as inculcating the observance of the Dhamma—the Norm—as the most important force for the material and moral progress of mankind." (Dialogues of the Buddha, pt. III, p. 53).

The twenty-seventh is the Agganna Suttanta. In dealing with the claims of the Brahman, this Suttanta establishes that good conduct is higher than caste. The evolution of the world man and society has been treated of herein but the treatment does not appear to be satisfactory in the face of the scientifically developed modern ideas on the subject. This suttanta also deals with the origin of the four castes, Brahmanas, Ksatriyas, Vaisyas and Sudras, and concludes by preaching that righteousness is above lineage.

The twenty-eighth is the Sampasadaniya Suttanta which speaks of the excellences of the Buddha in a manner both edifying and comprehensive.

The twenty-ninth is the Pasadika Suttanta. The notable feature that is of some importance to a student of religion is the conditions of a perfect religion. Interesting reading is the mention of the characteristics of the Tathagata. The treatment of wrong views about the past and the future appears to be commonplace and has no special importance from a literary point of view.

The thirtieth is the Lakkhana Suttanta which mentions in detail thirty-two signs, the possessor whereof is marked as a great man or superman as termed by Rhys Davids.

The thirty-first is the Singalovada Suttanta which deals with the duties of a householder. It has been translated into English by Grimblot in Sept Suttas Palis (Paris, 1876) by Gogerly in J.R.A.S. Ceylon Branch, 1847, and by R.C. Childers in the Contemporary Review, London, 1876.

We agree with Rhys Davids when he says "Anyway, the Buddha's doctrine of love and goodwill between man and man is here set forth in a domestic and social ethics with more comprehensive detail than elsewhere. In a Canon compiled by members of a religious order and largely concerned with the mental experiences and ideals of recluses, and with their outlook on the world, it is of great interest to find in it a Sutta entirely devoted to the outlook and relations of the layman on and to his surroundings. And the discourse was felt to possess this interest in the long past by Buddhaghosa, or by the tradition he handed on, or by both. In this Sutta, he writes, 'nothing in the duties of housemen is left unmentioned. This Suttanta is called the Vinaya of the Houseman. Hence in one who practises what he has been taught in it, growth is to be looked for, and not decay.' And truly we may say even now of this Vinaya, or code of discipline, so fundamental are the human interests involved, so sane and wide is the wisdom that envisages them, that the

utterances are as fresh and practically as binding to-day and here as they were then at Rajagaha. 'Happy would have been the village or the clan on the banks of the Ganges, where the people were full of the kindly spirit of fellow-feeling, the noble spirit of justice which breathes through these naive and simple sayings. The object of the young Sigala's open-air matins will seem unfamiliar to the readers who are more accustomed to the names of Vedic deities surviving in the allusions scattered throughout these dialogues—to Brahma and Prajapati, Indra and Soma, Varuna and Isana. (Dialogues of the Buddha pt. III, pp. 168-169).

The thirty-second is the Atanatiya Suttanta which mentions gods, gandhabbas and yakkhas who are not pleased with the Buddha. It treats of driving them away if they attack Buddha's upasakas, and upasikas. It is a manta to get rid of evil spirits.

The thirty-third is the Sangiti Suttanta which deals with the teachings of the Buddha in numerical order.

The thirty-fourth is the Dasuttara Suttanta which narrates the teachings of the Buddha, ten in a group.

DR. BIMALA CHARAN LAW.

LORD BUDDHA'S LIFE

I

Down from his mountain home
Hastened the holy sage
To lay at young Gotama's feet
His homage and his praise.

Bless thou my little son
The happy monarch cries,
Tis I who must adore the babe
The holy sage replies.

Why does Asita weep
In grief so keen and wild
Because his eyes will never see
The glory of this child.

——D. HUNT.

A RELIGION OF UNDIVIDED ALLEGIANCE

> Only the prism's obstruction shows aright
> The secret of a sunbeam, breaks its light
> Into the jewelled bow from blankest white.
>
> *R. Browning.*

No man realizes more keenly than a person with defective eye-sight the unreliability of human vision. A man possessed of what the oculist calls "normal sight" can hardly imagine the difficulties of a colour-blind patient or of one to whom a straight horizontal bar sometimes looks bent like a bow and branches of a tree seem to wriggle when—

> "There is not wind enough to twirl
> The one red leaf, the last of its clan,
> That dances as often as dance it can,
> Hanging so light, and hanging so high,
> On the topmost twig that looks up at the sky."

The normal sighted man thinks that he sees every object aright; and so far as the practical needs of daily life are concerned, he is quite right in his self-estimate. But even he cannot be exempt from those optical illusions to which normal eye-sight itself is subject, nor can he be free from those changes in the powers of visual perception which the terms "sunlight vision," "twilight vision," etc. imply. But not until these natural fluctuations in his visual faculty cause him some unexpected inconvenience, will he have any occasion to know for himself the merely relative trustworthiness of human vision.

Many weak-sighted or blind persons are greatly compensated for their defect by an acute sense of hearing, and yet it is a common experience for such a man to overlook a distinction between two unfamiliar but very similar speech sounds which can be easily distinguished by one to whom the sounds are native. I am tempted to give examples of such pairs of sounds, but refrain from doing so not merely for considerations of space but also because they can be offered almost *ad infinitum* by any one who has acquired a foreign language. And it is hardly necessary to remark how much more uncertain are the other or less vivid senses of touch, smell, and taste. How often our judgments formed on the strength of our tactile sense, for instance, are falsified by our faculty of vision! All these faculties of perception, in short, merely make such reports as they can, to the best of their ability, of the things that come within their range, very likely leaving out a multitude of other influences that normally transcend their powers. The phenomena of ether vibrations, now artificially produced as radio waves, afford an example of such imperceptible forces in nature. Upon the basis of those uncertain reports which our senses bring to it, our faculty of "understanding" endeavours to form an idea of the world in which we live. Inasmuch as there are countless ways of piecing together these

impressions, it follows that we can form an indefinite number of ideas—first about our surroundings, then about ourselves, and finally about the universe,—in short, about life. But those who leave the task of forming their views of life to their senses and their understanding alone, can seldom go much farther than a grossly materialistic conception, and we have already seen how conflicting sometimes are the reports of our senses, and how unsteady the judgments of our understanding. Here is indeed the room for the activity of our imagination.

Imagination is not mere fancy. Nor is it mental clairvoyance and clairaudience only. It is the power to grasp the very spirit of things—to see beyond their external forms something that never changes. It can find eternity in an instant, God in a flower, the laws of Nature in a murmuring stream. The true Mahayana Buddhist must find eternal Buddhahood beyond the person of Sakyamuni; *Dharma* or imperishable Truth beyond the creeds and *don'ts* of orthodoxy; and Bodhisattvahood beyond the group of monks and nuns called the priesthood. This is where he differs from the Hinayanist, who seems ever chary of aeroplanic flights of imagination. Not that the Mahayanist is always a "scorner of the ground," but in addition to reverencing Sakyamuni as a Buddha, observing his "inhibitions" in daily life, and paying due respect to the priesthood, he endeavours to apprehend that supreme intellect which made the Indian sage a Buddha, and that eternal principle which is embodied in the sutras and commandments. The Hinayanist lays stress on the impermanency of all material things. The Mahayanist fully agrees, but he goes a step farther to remind us that this very impermanency, to which there is not a single case of exception, indicates the existence of an infallible law. "Man dies every moment and is reborn every moment, in accordance with the law of eternal change. He does not die only when he 'breathes his last.' The mere fact of his physical death, therefore, cannot be regarded as the end of his existence. He has a very low opinion of himself who thinks that man is a mere aggregate of cells and sensations."

And yet the minor ego in each of us is nothing more than a highly complex organism, responding in various ways to external influences. We share with brutes such sensations as hunger and thirst, the liking for temperatures suitable to our growth, for colours and sounds agreeable to our eyes and ears, and many other likes and dislikes. We have the power to compare these sensations, to prefer some to the others, and to contrive means of gratifying our senses. We even proceed to consider their bearings upon ourselves and our fellows, and the methods of producing and distributing those means. I do not say that we should be ashamed of all these activities of mind and body. They are necessary to our physical and even moral well-being. Indifference to these matters has reduced many a man to needless

distress, and some nations to a state of subjection. But what if we were to stop here? What if we were to look after our utilitarian and æsthetic interests only? The answer can be found in the feverish life of a typical business man or in the ugly Bohemianism of many an artist today. Each finds his ego beyond his control.

The ascetic has erred on the opposite side. His error lies in thinking that he can grasp the mysterious essence of things by merely reducing his natural desires to a minimum. He has left out of account the plain fact that he is not a "disembodied spirit" but a being of flesh and blood. The important thing is that one should be able to govern one's desires instead of being governed by them. The mere effort to keep them under control by denying them natural satisfaction would no more make one master of them than their reckless gratification. This, I take it, is the reason why the Jōdo-Shinshū allows its priests to get married and (in recent years) even to abandon the vegetarian diet. And I need scarcely add that their moral responsibility is all the heavier because upon them chiefly depends the honour of a system based upon the cardinal tenets of their sect, and once so hotly attacked by the champions of the Shōdōmon.

Jōdoism does not demand that a man should lead a saintly or virtuous life as a condition of his salvation. Such a condition, if exacted by Amida, would amount to nothing better than a bargain; and moreover, the stock of merit that a man can accumulate in all his life-time would only be comparable to an artificial light which looks pale in the noonday glow to which Amida's boundless goodness may be likened. But what can better betray one's want of faith in Amida than a life characterized by shameless pursuit of worldly pleasures—a life of avarice, anger, and discontent? A Jōdoist believes in the existence of Amida's Paradise. Whether he regards it as a concrete state or as a spiritual condition, is not the question here. If he verily believes that he will be thither taken and enjoy the measureless bliss awaiting him there, he should as a natural consequence become calmly indifferent to the coarser pleasures of this life. Should he still persist in his old attachment to earthly joys while professing devout faith in Amida, he would have to be declared guilty of dual allegiance—a proof positive that he "protests too much." The Jōdo-Shinshū is sometimes called the *Ikkō-shū*, or the sect of "undivided allegiance" to Amida, and a priest has cleverly called the attitude of those craving worldly pleasures as well as celestial bliss the *Nikō-shū* or "the creed of double allegiance." Not that Jōdoism forbids a man to long for joys of any kind either in this life or in the next. It only insists that he should have so strong a desire for joys in the life to come as to become indifferent to those upon earth. He cannot safely stand on two stools or serve two masters at the same time, and must therefore make up his mind to exchange earthly pleasures with heavenly joys.

This is why Shinran could show such indifference to personal comforts though he never pretended to have conquered all desires.

Now there remains the question: What are the joys in Amida's Paradise for which a Jōdoist is taught to forgo earthly delights? Surely not the coarse, sensual pleasures which one could obtain here below, without ever thinking of or praying to Amida or any other Buddha! For one thing, the excessive enjoyment of such pleasures always involves pain. The delights of a Land of Unalloyed Joy must be of such a nature that one may get them to one's full satisfaction without the least unpleasant consequences. In other words, they must be purely spiritual. This is why (as I am told) none of the Three Sutras on Amida and none of the books and letters written by Shinran attributes to Amida's Paradise any of those low pleasures which a worldly wise man secretly desires and many a self-appointed interpreter of Jōdoism ascribes to it. Nothing can subject the Jōdo-Shinshū and its followers to more ignominous ridicule than such a cheap fable as that a denizen of Amida's Paradise has but to wish for a most delicious dish and it is brought before him in the twinkling of an eye! Shinran appears to have been scrupulously careful to avoid the use of such concrete language in reference to Amida's Pure Land. As the English scientist, Frederick Soddy, truly says in explaining Newton's attitude towards the law of gravitation, "Great men have more to fear from their followers than from their opponents." Shinranism has probably suffered more dangerous misrepresentation at the hands of some of its over-zealous propagandists than by its sharp critics.

M. G. MORI.

LORD BUDDHA'S LIFE

II

Why is thy heart so sad
Thy tears why do they flow
While all around in song
The merry moments go.

Alas I feel the pain
Of every living thing.
While death is everywhere
How can I play and sing?

——D. HUNT.

TASTE OF TASTELESSNESS

DISCOURSES on morality or culture of character are regarded by most people as anything but interesting. They will not give ear to them, because they think they know all about morality or character building. They think that water is tasteless, and rice is plain in taste. And yet it is water that people seek most eagerly when they are thirsty, and it is boiled rice that pleases their appetite most when they are hungry. This fact means that in spite of the seeming tastelessness, water and rice have within them something more delicious than any other kinds of drink and food. The same thing can be rightly said of discourses on morality and mental and spiritual culture, for every person must be possessed of a good character and follow the dictate of morality, unless he is absolutely indifferent to social welfare.

Mankind has witnessed and passed through great changes in various fields of society. It seems to me, however, the fundamental current of our moral life has undergone no change whatsoever during those tens of centuries of years in the past. Nor is it likely that it will ever change.

About 2,500 years ago, Sakyamuni founded a great religion. The teachings, which he preached for about forty-five years after his spiritual awakening, are in their fundamental spirit, as true to-day as they were when they were spoken by him. They can be safely applied to the conduct of life by people of every community of to-day. They are the short cut to happiness, the safest and most reliable guide to peaceful and thankful living.

Sakyamuni taught: "Seek after thy own self." He also said: "Make an island of your own self." The former saying means that you must know everything about yourself, while the latter "You must be invincible against temptations from without, just as an island is against invasion by other countries." We see a great deal of wisdom in both of these sayings. The former, however, is of more importance for every one of us. We must know our own ability, talent, and everything else about ourselves. When we know quite enough of ourselves, we shall never be tempted to criticise others, or feel indignant when we hear bad words uttered of ourselves by other people. The writer believes that if every one of us knows enough of himself or herself, no unpleasant disputes between friends, employers and employees, wives and husbands, parents and their sons and daugthers will take place as they do so frequently at present. People are unhappy on account of discord with other people, only because they do not know themselves. They criticise other people about trifles, but never stop to consider if they are far from being perfect, if they are asking too much. They are very particular about the faults of others, and very aggressive in protecting or fur-

thering their own rights and interests, but care little about those of others. This is why the world today is suffering from dispute and strifes.

In one of his poems of classical Japanese style the great Emperor Meiji said, "How regrettable it is, that people are particular about the faults of others, not pausing to think about their own shortcomings." In another he said: "Why need we curse Heaven, or condemn other men, if we consider our own faults."

We see that in these two poems the great Emperor teaches just what the Buddha did in his maxim "Seek after thy own self."

While Sakyamuni was preaching there came to him one day a man, who was known for his stupidity.

"Great teacher, I beseech thee to take me as one of thy disciples, though I am a most stupid man."

"Do not worry thyself about thy stupidity," replied Sakyamuni. "Thou has said thou art a most stupid man. That shows thou art not so stupid. There are many people who do not know they are stupid. Thou art wiser than those people at least. I will accept you as one of my pupils."

This "stupid" man became later one of the seventeen great disciples of the Buddha.

By Dr. Makoto Nagai,
in "Gendai."

LORD BUDDHA'S LIFE

III

Lo a beggar poor and aged
Trembling stands before the gate
And the prince with eyes of wonder
Bids his faithful Channa wait.

Fear not this is but a beggar
Bent and worn from age and pain
This is but a common evil
All who live become the same.

——D. Hunt.

BUDDHA, THE GREATEST RELIGIOUS AND SOCIAL REFORMER KNOWN TO HISTORY

A miserable and weary world, long groaning under the yoke of religious and social tyranny, was pining for the advent of the Bodhisatwa, who was fast establishing his claim to Buddhahood, perfect Enlightenment under the Bo-Tree near Gaya. There were iniquitous distinctions between the man and man, the high and the low, the "twice-born" and the sudra; an unrelenting priesthood monopolised all that was good in the religion of the time, misused this monoply in a most cruel manner and shut the gates of heaven on the faces of a vast majority of their unfortunate victims; polygamy was the order of the day and the woman had ceased to have any respectable status in life or death; bloody sacrifices and elaborate meaningless and expensive ceremonials were practised and praised as the surest passports to highest Beatitude; a knowledge of letters and shastras was forbidden to millions of humanity and a breach of this pontifical order was visited on the tongues and the ears of the guilty with red-hot tongs and molten ore. Great, indeed, were the sufferings of humanity when Prince Siddharta was born; equally great was the reward that followed. Buddha came, he saw, he conquered—not like the conquerors of olden days who summoned blazen steel and burning fire to their aid, but like a celestial monarch who made other men's cause his own and built his throne in the hearts of the people. It was a bloodless victory, far-reaching in space and time, and paragons all virtuous and noble deeds done in the realms of religious and social reform, before or after. It was a gigantic task, perhaps the greatest that had yet befallen to the lot of a religious or social missionary and who could launch upon it except the one who had manfully equipped himself for it through the ages? Yes, a lesser personality than that of Gautama, however spiritually advanced otherwise, would have shuddered at the manifold complexity of the hydra headed problem, which put extremely briefly, involved a total abolition of castes and sub-castes, the removal of age-long shackles of priestly tyranny, the freedom of woman from the bondage of an abject social code, the extinction of cruel and ghastly sacrifices, the preservation of all sentient life, the consecration of Truth on the highest pedestal, the substitution of a practical code of religions and moral ethics for the transcendental jargon and hair-splitting theology which stalked in the name of religion, and the last but not the least, the opening of the hitherto jealously-guarded massive iron gates of Nirvana upon the Upâlis (barbers), the Chandas (smiths), the Nandas (shepherds), the Vrakritis (untouchables), the Väsavadttas and Ambâpâles (courtesans), the Mary Magdalens of Buddhism. These instances are but a drop in an ocean; not a word was preached which was not practised in the long, unique

ministry of 45 years, whose every hour was the Amrita, the Nectar to mankind, and every day an ineffaceable world History.

The "Wheel of the Dharma" was set rolling at Kashi, the strongest citadel of ancient orthodoxy, not long after the physical body of the Tathagata had undergone the severest penance and self mortification for six long years; and lo and behold! what was said!

".....Neither sacrificing to Agni.....nor reading the Vedas, making offering to priests, or sacrifices to the gods, self-mortification by heat or cold, and many such penances, performed for the sake of immortality, these do not cleanse the man who is not free from delusions!" The heart that bled for a wounded sparrow or goat, which shed tears of blood for the one thousand and one miseries of humanity, and in a previous birth offered itself to be devoured by a hungry tigress, had, as it were, a layer of adamant behind it, for such mighty occasions—it was the heart of a fully enlightened Kshatriya—the worthiest scion of the world-celebrated line of Ikshvaku. For, who else could speak like that in the impregnable shrine of incarnate orthodoxy, and surrounded by an army of Mahants, Sadus and Sanyasis holding different views? One more spoke from this "Wheel of Dharma."

".....Neither going naked, nor shaving the head, nor wearing matted hair, nor dressing in a rough garment nor covering oneself with dirt will cleanse a man who is not free from delusions!"

There was no dearth of willing converts and followers—the followers, too, of a type which the world has rarely seen. The Shariputras, the Mandgalanas, the Anandas, the Upalis, the Kaundinyas, and the Anathpaidikas of Buddhism may have been rivalled by the votaries of one or two other "isms," but have not been excelled. The first batches of the Faithful, as soon as their number reached 60 or 65, were despatched, in various directions, to "preach the doctrine which is glorious in the beginning, glorious in the middle, and glorious in the end, in the spirit as well as in the letter," for the "benefit of the many, for the welfare of mankind, out of compassion for the world." These preachers became the pioneers of a world movement for religious and social reform, and the Head of their order, the Blessed Buddha, has established his claim, through twenty-five long centuries, to be styled the King of all Missionaries.

Buddhism had admirably solved many intricate Indian problems in the past; it has still light and vitality enough to solve them again in the immediate present or future. Will Indian reformers take a leaf out of the Book of Buddha and *act* up to it? Practice avails; professions do not. Hinduism—at least as it has been practised during the many preceding centuries—cannot solve the problem of India, without substantial help from Buddhism to which it is already indebted. It may be a bold and unpalatable statement to make but the crying need of the hour brooks of no ceremony. "Awake, Arise or be for ever Fallen." SHIVA CHARAN LAL.

A MODEL VILLAGE OF JAPAN

If I say there is a village in Japan where no tenant troubles are known because the villagers are all owners of the land they cultivate, where they are not required to pay any tax, and where all the young men and girls are admitted with no entrance examination to schools of the secondary grade and have to pay no tuition, you will, I am sure, think that I am simply talking of dreams. "But," says Mr. I. Hisamoto, one of the happy inhabitants of such a village, "I am only telling you cold facts, and nothing more."

According to Mr. Hisamoto the ideal village is situated to the north of Kinoyama Station in Okayama Prefecture and is called Ugan Mura. As it may easily be imagined the villagers had had to overcome many difficulties and pull themselves through numerous crises before they could firmly establish the financial basis of their village. One of the biggest crises menacing the village was experienced about twenty years ago, when the families of the Shoya, Sato and the latter's branch family, who were the three biggest landowners of the village, were brought to ruin almost at once owing to a certain adverse turn of fortune and the land owned by the three families changed hands. In the days those three families were at the zenith of their fortune no less than three thousand and five hundred bales of rice yearly came into the village from the land they owned in other villages. The fall of the three land owners, however, entirely turned the balance against the inhabitants of Ugan Village. Instead of receiving rice from the neighbouring villages, they had now to send nearly fifteen hundred bales of rice a year out of the village, making a difference of five thousand bales of rice in the annual income of the village. To make the matter worse, those who became the possessors of the greater portion of the arable land of Ugan Village in succession to the Shoyas, Satos and Sato's branch family, who were all generous people, were all very exacting men, and raised the tenant rate without any consideration of the paying capacity of their tenants. Several of the poor tenants committed suicide because they could not pay the heavy tenant rate, while one of the village officials killed himself because he found it impossible to manage village affairs with an empty coffer. All the inhabitants of Ugan Village were in a desperate mood of mind. In fact every prospect seemed to point to the utter ruin of the village in no distant future.

Benefactors of the Village

But the gods did not forsake the village. The hand of rescue was forthcoming in the form of three capable leaders. They were Mr. Sukekuro Kanaoka, now principal of Ugan Higher Girls' School, Mr. Gijyu Nakayama, then village headman, and

Mr. Densuke Hiruta, the present village headman. They saw that only desperate efforts and perfect cooperation on the part of the villagers could save the village from the impending ruin. After many deliberate discussions among them, they adopted the following five resolutions to be carried out with the cooperation of the villagers :—

1. All the villagers should observe strict economy in their living and lay aside as much money as passible, so that the financial condition of the village can be consolidated.
2. All the villagers should cooperate for the improvement of the education of the young men and women of the village to make them capable and advanced workers of good culture.
3. All the villagers should cooperate for the acquisition of the spirit of autonomy, and try to enhance the habit of mutual help.
4. All the villagers should strive to cultivate the patriotic spirit and enhance their moral standard.
5. All the villagers should try to improve their respective physical health, so that their productive capacity can be increased.

As means of putting these resolutions to practice, they organized three social organs, one for the heads of the families, one for the housewives, and one for the aged people, so that they could have many chances of exchanging views and opinions about the improvement of the village.

In 1910, the three leaders as stated above organized a credit association with the consent of 368 villagers, who at once invested 9,430 yen in the organ. At present the number of the members of the association is 1,561 and the amount of the money invested in it is 100,000 yen. The money is invested in the organ in the form of shares of ten yen each, for which a dividend of 33 per cent a year is now paid. And it is agreed among the villagers that every new born baby should become a member of the organ on the 33rd day after birth when it pays its first visit to the village shrine according to the established custom in Japan. It is also agreed among the members of the organ to make the amount of each share 50 yen in the future.

Unification and Adjustment of Forests

The credit association having been placed on a way to fair success, Mr. Kanaoka and the two other benefactors of the village set about in 1913 the unification and adjustment of the forests of the village. At first they met with unexpected difficulties because some of the villagers were very particular about their rights and interests in the forests. But the earnest attitude of Mr. Kanaoka and his two associates swept all obstacles before them, with the result the village acquired as common property, 573 *cho* (one *cho* is equal to about 2.4 acres.) of forests, consisting of 342 *cho* containing pine trees of 35 to 50 years growth and 231 *cho* of grass

land. At present, the village realises an annual income of 4,000 yen from the forests and there is every reason justifying the hope that it will come up to 10,000 yen in a near future. The villagers are now laying aside part of the income from the forests in order to prepare for rainy days.

Making Tenants Land-Owners

When the family of the Satos went to ruin they looked for a wealthy people of the village who would pay their debts and retain the arable land they possessed for the villagers. But no one was in a position to buy such a large area of paddy-fields single-handed. The villagers, however, hated the idea of the land passing into the possession of people outside of their village, because if it did, thirty per-cent of the inhabitants of Ugan Village would lose for long, if not forever, the chance of becoming owners of the land they were cultivating. The villagers consulted Mr. Kanaoka and his two helpers who decided they should keep the land in question in their hands for anything. They borrowed 84,000 yen from an agricultural bank, and bought 34.3 *cho* of rice-fields, 11.8 *cho* of dry arable land, 33 *cho* of forests, 2,783 *tsubo* (one *tsubo* is 6′×6′) of the building lot, etc. which had long been in the possession of the Satos. Of course the money was raised in the name of the village, and the estate mentioned above was sold to villagers section by section at prices current at the time of transactions. This enabled on the one hand some villagers to become the owners of the land they were working on, and on the other benefitted the village itself, for when the money borrowed from the bank was refunded, there remained to the village a common estate of 8.2 *cho* of arable land (valued at 16,500 yen).

No Tax Collected

In 1918, Mr. Nakabayashi, and Mr. Hiruta, then headman and assistant headman of the village, respectively, started a movement to raise funds, with which to cover all the village expenditure for all the time to come. The villagers, who had already full confidence in the wisdom of the leaders of the village, cooperated with them whole-heartedly and in the course of a few days the money contributed amounted to ¥32,025.50, quite a substantial amount by itself for a small village of less than six hundred families. But the villagers and their leaders were too ambitious to be contented with a small success. Several years ago they established the Taisho Brewery with a capital of 250,000 yen, all subscribed by the villagers. In the brewery they produce, besides *sake*, such daily necessities as *soy*, vinegar, and bean paste, which they had thitherto been buying from other districts. The establishment of the brewery enabled the villagers to save the money, which they had been paying for those commodities, because not only did it produce them in enough quantities to meet the demand in the village

but turned out so much that they could be sold to the neighbouring villages. At present, the holders of the shares of the brewery are paid some handsome dividend at the end of every half year and the village office gets a revenue of 6,600 yen every year, which is alloted for the expenses of the village. Thus Ugan Village is now defraying all the expenses of the village out of its fund amounting to 488,000 yen.

No Tenants in the Village

Real and permanent peace and prosperity of an agricultural village can only be expected only when there are no tenants. In this respect Ugan Village will be the first one to enjoy such peace and prosperity, for with the money saved as the result of their diligence and frugality they are rapidly buying back the paddy-fields sold to other villagers in the days of adversity. But this is not everything they are doing. They are doing their best also to reclaim as much arable land as possible. On September 1, 1922, they started a great work of constructing a large water-reservoir at an estimated expense of 240, 000 yen. The completion of the work is expected in 1930, when 140 *cho* of new paddy-fields will be added to the village. Those engaged in the construction work are exclusively tenant or semi-tenant peasants of the village. They are working with might and main, so that the work can be completed as quickly as possible, for it is agreed among the villagers that they shall have preference in the acquisition of the new paddy-fields. Therefore, none of them spend their wages as ordinary workers do. They draw only a portion of their wages in order to buy the absolute necessities of their daily life, and leave the balance in charge of the village officials, with which to pay for the rice-fields to be divided among them.

Unification of Shrines

As it is still generally the case with a country village, there were in Ugan Village numerous Shinto shrines of doubtful origin. The authorities thought it necessary to have an impressive and magnificent place of worship in order to keep alive the religious sentiment of the villagers. With this idea in view, they began to amalgamate the shrines in the village, which numbered 69 in all. This was no easy work, for not a few people objected to their scheme for sentimental reason, but in the end they managed to persuade the villagers to do away with all the minor shrines and establish in their place a central edifice of worship of imposing structure. Accordingly they caused the Suzugaoka Shrine to be rebuilt and made the only place of worship for the villagers. The shrine is now housed in a fine building standing on a ground, spacious enough to hold hundreds of people at a time, and all the meetings of the village are held before the shrine.

Equal Opportunity for Education

The villagers of Ugan are great believers in the value of,

and equal opportunity for education. Concluding that every boy or girl in the village should have equal opportunity in regard to education they maintain, besides a primary school, three higher schools. One of these is a girls' higher school, which they established in April of 1921. Every girl of the village is entitled to study at public expense at the school, which is called Ugan Koto-Jogakko. They also established for boys the Higher National School and Ugan Training School for Teachers. None of these schools have entrance examinations or charge tuition fees. The last named institution is especially noteworthy. Having been established in 1911, it has sent out many school teachers, who are now in service not only in the village, but in various parts of Japan.

Associations of Young Men and Women

The young men and women of Ugan are among the objects of just pride of the village. Some years ago the villagers established in the village a fish-farm covering an area of five hundred *tsubo* in compliance with a suggestion of the Aquatic Experimental Station of Okayama Prefecture, from which they expected a net profit of 500 yen a year. The failure of the Satos, however, proved a severe blow to the business, and in the course of several years after they had established the fish farm, they incurred a loss of 4,500 yen. The Young Men's Association of the village then took the charge of the farm, and by dint of perseverance and painstaking efforts, the young men turned the tide of fortune. To be particular during the seven years beginning with 1924, they not only paid off the debt, but laid aside 4,000 yen. With the 4,000 yen thus saved they have recently established a library in the village.

The boys and girls of the village are required to practice farming in some special paddy-fields set aside for their practice at the rate of thirty *tsubo* per head. As for the unmarried young women, they have an association of their own, which among others publicly recognizes examplary acts done by members. Up to the present more than sixty girls have been given such honour. It is a noteworthy fact that not one of such girls, who have married, has ever been divorced.

Ugan Village Honoured

Being a small village of 560 families containing 3,300 people, Ugan has nothing to be proud of with regard to its size and population. But a village is certainly entitled to a seat of honour when considered from the viewpoint of the administration of the village and the high culture of the inhabitants. In November of 1922, the Education Minister formally praised the villagers for their splendid work. In May, 1926, His Majesty the Emperor, then the Crown Prince, while touring in Okayama Prefecture was pleased to send one of his chamberlains to Ugan Village to investigate

and report on various works carried on by the villagers, who later were intimated to their boundless exultation that His Majesty expressed himself as highly pleased with the report submitted by the messenger. The Governor of Okayama Prefecture deemed it his own honour, and was glad to bestow a memorial flag on the headman of the village.

K. YAMAMOTO.

TRUTH'S WAKING

'Twas only numbed, the poor, cold root
Of Truth, that through th' ages slept,
Which Blessed Buddha gave mankind,
Who carelessly its plantlet kept.

But now the melting snows that run
Through many an Oriental land,
Melt hill and vale where sleep its seed,
To blooming that it may be fanned.

And saints, whose teachings seemed to fade,
Like flowers that were too fair to last,
Re-blooming in the minds of men,
Revive the summers of the past.

The slumb'ring East the dawning greets
With cheery smile! The busy West
Lets fall its heavy load to rove
Through Truth's fair garden wrapped in rest!

And He who gently fell asleep
While twin sal-trees their bloom put forth,
"'Though it was not the flow'ring season,"
Speak tenderly to hearts of earth.

E. T. DUNLAP.

AN ANECDOTE OF GENERAL NOGI

THIS year being the 17th anniversary of the death of General Nogi, hero of Port Arthur, reminiscences of the great soldier are subjects of special attraction and interest in Japanese journals. Among others, the *Tokyo Nichi Nichi* published last month a particularly characteristic anecdote of the general which was told by General Baron Tanaka, the Premier. The latter, while a young subordinate officer, was shown much kindness by General Nogi. For instance, on one occasion he was attacked by typhoid fever and was obliged to enter a hospital. Meanwhile his father fell ill with pneumonia and when Baron Tanaka returned from the hospital, he found his father had died and the funeral service for the deceased had already been arranged by General Nogi and some of his friends. General Nogi's kindness did not stop there, but he personally called upon him to express his condolence and presented him with a monetary offering of 10 yen—a considerable amount in those early days of cheap price.

During the Chino-Japanese War, General Nogi was commander of the First Brigade, while Baron Tanaka also went to the front as aide-de-camp to General Yamaji, Commander of the First Division. A short time prior to the attack on Port Arthur, General Nogi was taken ill and was a patient in the military hospital at Kinshu. It was November and was extremely cold in Manchuria. Very much concerned over the condition of General Nogi, General Yamaji had managed to get a fine coat lined with fur for General Nogi.

"I was told by General Yamaji" says Baron Tanaka, "to take it to General Nogi. I did so and told him that it was a gift from General Yamaji, who desired him to wear it. 'I don't want it,' said General Nogi and did not speak further. 'But, General,' I said, 'you know that this is no ordinary time. Our attack on Port Arthur is imminent, and as commander of the First Brigade you must get well as soon as possible. You ought to appreciate General Yamaji's motive and accept this coat.' 'What about common soldiers?' rejoined General Nogi, to which I replied that a commander was different from a common soldier and urged him to accept the coat reiterating my point of view. 'Well, leave it then,' said General Nogi at last. Glad that the object of my errand was attained, I took leave of him and reported it to General Yamaji. Later I learned that after I left General Nogi made inquiries about the worst patient in the hospital and gave the coat to him."

M. OI.

ANECDOTES OF SHINRAN'S FOLLOWERS

I

Kakushin-bo

Kakushin-bo, formerly a samurai named Taro Tajima, lived at Takada in the Province of Shimozuke. When Shinran Shonin spread his teaching in the eastern provinces, Kakushin-bo was converted, and after that he always attended his teacher and received special instructions from his.

It is the way of the world that those who once meet together must separate. Since Shinran's return to Kyoto, Kakushin-bo stayed at Takada where he enjoyed the life of bliss with his fellow-believers. It can be supposed that Kakushin-bo wrote to his teacher whenever a question arose, and that in return he received kind instructions. One of the letters of Shinran addressed to Kakushin-bo has been handed down to this day, in which he explains relation between faith and the Nembutsu. The letter also urges Kakushin-bo to come up to Kyoto and see him. This reminds one how ardently the old Teacher yearned to see his aged disciple who was living far off in the country.

Kakushin-bo, then much advanced in age, left Takada for Kyoto in order to see his Teacher once more during his lifetime. The long journey was so hard for the old disciple that when he arrived at Shinran's dwelling, he was taken ill and died in a short time.

In his last hours, Kakushin-bo was visited by Shinran Shonin who came to express sympathy as he used to do. Seeing the patient reciting Amida's Holy Name continuously even in his feeble breath, Shinran asked: "It is admirable that you practise the Nembutsu with much effort even in such a critical condition, but I wonder what do you practise the Nembutsu for?" Kakushin-bo replied: "Great joy is near at hand. My life on earth does not last more than a moment. Yet even for a moment, I cannot help but expressing my hearty gratitude to Amida by reciting His Holy Name. It is through His Grace that I obtain birth in the Pure Land."

Shinran Shonin was very much satisfied and moved to tears when he realized that his old disciple was in right faith and that his long years of instruction was not done in vain.

II

Kakunyo

Kakunyo, great grandson of Shinran Shonin and later Abbot of Hongwanji Temple, was the author of "The Life of Shinran," the first and the most authentic one of the kind. In order to collect materials for the book, he took a journey with his father Kakuye to the eastern provinces where Shinran propagated his religion for about twenty years and where his old disciples were still surviving.

While Kakunyo was passing through a mountainous district he fell suddenly ill with fever.

Having no convenience to consult the doctor, he thought he would die, and was expecting with his whole heart his birth in the Pure Land. At that time, Jishin, Shinran's son who had been dispelled from the Order because of his heretical faith, was sojourning in the neighbourhood. He came one day to ask after Kakunyo's illness, and proclaimed himself saying that he would cure all diseases with an amulet. He gave one to the patient to swallow it down. Kakunyo did not believe in Jishin of course, but having been unable to refuse his elder's offer, he received it with thanks and crumpled it into a ball pretending to have taken it in.

After Jishin went home, Kakuye asked his son why he did not take the amulet in. In reply, he said with solemnity: "If I were suffering from the weather, I would be cured with medicine, while if my disease were caused by an evil spirit, it would be dispelled by Buddha's power. How could one, who trusts himself unto Amida's power and always recites His Holy Name, accept a sort of charm which is absurd and bewildering!"

III

The Assassination of Ryogen

Ryogen (1295-1336) is the founder of Bukkoji temple in Kyoto. The temple was at first situated at Yamashina in the suburbs of Kyoto and bore the name of Koshoji temple.

Traditions say that once a thief stole into the temple and carried away the image of Amida Nyorai and other treasures. While running away with them, he suddenly felt a terrible pain in his hands and feet. As he thought it must be the divine judgement for his evil deed, he became so fearful that he cast away all he had stolen in a wayside jungle and ran away with empty hands. One night after that the Emperor dreamed that a brilliant light shone on the palace from a southeastern direction. The next morning he ordered his courtier to see whence the light came. The courtier found an image of Buddha in a jungle in that direction and brought it to the palace. The Emperor was highly pleased with it and gave the image back to Ryogen whom he ordered to change the name of the temple to Bukkoji, *i.e.* 'The Temple of The Light of Buddha," in memory of the image.

Ryogen had a special talent in preaching, so the temple which was removed from Yamashina to Kyoto was always crowded with believers who came to listen to his preaching and to worship Amida Nyorai.

Sometimes Ryogen went around the local districts for preaching. At every place he was received with enthusiasm and got many followers. This caused a panic among the priests of other sects. One year when Ryogen stayed in the Province of Iga and spread the teachings of Shinran Shonin, the local priests got so angry with him that they talked the the matter over and resolved to murder him for the sake of their own interests. It was one cold day in December that

Ryogan started to go back to Kyoto after a long absence. Two burglars, who had been engaged by the priests to help their horrible scheme, lay in wait for Ryogen on the way. Without knowing what was going on, Ryogen walked through an unfrequented mountain path with his servant, calling on Amida's Holy Name as he went. All of a sudden, the burglars jumped out from the thicket. One of them killed the servant at a single stroke, while the other stabbed Ryogen with a sword and said: "Reverend Sir, don't bear any grudge against me, as I am only engaged by others to kill you." "I am not grieved to fall a victim to an assassin," replied the dying preacher, "because I shall soon renounce the World of Birth and Death and enter into the blessed life of the Pure Land. I take rather a deep pity upon you who commit an awful sin and are doomed to hell. I sincerely pray that you will repent of your sin and be saved by Amida Nyorai."

Then he tore off a sleeve from his gown and wrote the following words on it with his finger dipped in the flowing blood: "It is my own karma that I die an untimely death. Don't punish the assassins but give them religious instruction, as they show signs of repentance." Then the noble preacher turned to the west with clasped hands and recited, "Namu-amidabutsu," as long as his breathing lasted.

Early in the following year, the two burglars visited Bukkoji Temple in Kyoto, taking with them Ryogen's blood-written sleeve, and confessed their sins from the depth of their hearts. They were allowed to live all through their lives in the temple as novitiates and to do services for the temple.

G. NAKAI.

THE HEAVEN OF YOUR LOVE!

Sometimes in the twilight hush
I hear a brown bird singing,
Upon a dreaming lilac bush,
Where dainty buds are clinging.

And O! the lovely thoughts he brings
In that tender liquid flood,
Of summer nights and murmurings
From lovers in the wood.

And wvilst I'm dreaming there of you
My soul in realms above,
Takes wing and straightway flies unto
The Heaven of your love!

LELAND J. BERRY.

NOTES

Fifth Anniversary of the Great Earthquake

An impressive Buddhist service attended by as many as 300,000 people, including the Premier and many high dignitaries, was held at the ground of the former military clothing depot in Honjo, Tokyo, on September 1 to commemorate the fifth anniversary of the great earthquake. A memorial temple erected at the ground by the Nishi Hongwanji of Tsukiji had just been completed and it was at the new temple that the service was held. More than 200 priests representing all sects took part in it.

The service began with music. The Rev. Kyokujo Kubokawa, secretary of the Federation of Buddhists, read an address of condolence for the victims of the earthquake and fire. When it was concluded, four priests each with a pair of cymbals advanced to the middle of the floor from both sides and sounded their instruments. Then all the priests began to chant sutras in chorus, while representative persons burned incense before the altar.

Similar services were held the same day at Yokohama and other places visited by the earthquake. In Tokyo all people observed 30 seconds of silence and meditation at 11.58 a.m., the time when the earthquake occurred five years before. A special earthquake programme was broadcast from the Tokyo Radio station, the main number of which was a speech by the Rev. Eujin Otani of the Shinshu Sect.

Premier Tanaka issued a special statement to the people of Japan at large, reminding them of the terrible disaster of five years ago and warning them against becoming frivolous. The following remark was the concluding part of his statement:—

"Since the World War, there has been a growth of international ideas and of pacifism, accompanied by the rise of nationalistic spirit, throughout the world. In view of this fact. I hope that our Japanese people will strengthen their racial sentiment and beliefs, refresh their national enthusiasm, and endeavor to fulfil the mission of the Empire."

Reconstruction of Tokyo

Japan may well be proud of the courage and determination exhibited by the citizens of Tokyo, Yokohama and other towns laid waste by the great earthquake of 1923 in the manner with which they have taken up and pushed on reconstruction work. During the five years that have elapsed since that great holocaust, they have ceaselessly and unfalteringly been pursuing it, with the result that they have now all but completed the work. Not only that, but they have made their cities and towns far better places to live in. To take the example of Tokyo, in the words of the *Japan Advertiser*, "Instead of the former narrow tortuous streets with surfaces hardly fit for wheeled traffic,

we now see fine wide asphalted thoroughfares springing up in all directions. Instead of the hundreds of wooden bridges which formerly spanned canals and streams, and which, when the fire that followed the quake came, burned like tinder and prevented the escape of thousands of refugees fleeing before the oncoming holocaust of flames, are seen quake-proof and fire-proof structures. By widening the roads and constructing bridges of non-inflammable material, the danger of large scale conflagrations, which has for hundreds of years past been one of the curses of Tokyo, is being rapidly diminished. The laying out of new parks, besides further reducing the danger of such fires, is another great improvement, since Tokyo, compared with other world cities, has always been sadly deficient of 'lungs,' whereby its inhabitants are given a chance to breathe a purer, fresher air than is possible in the congested centers."

To illustrate with the aid of figures particulars of the reconstruction work so far completed:

1. Adjustment of city lots: 80 per cent, of the projected work completed. The estimate cost is 103,000,000 yen.

2. Improvement of roads: 54 per cent. of the project work completed.

3. Bridges: of 420 projected, more than 300, including 6 great bridges across the Sumida River, already built.

4. Reconstruction of canals: 55 per cent. of the projected work completed. The total cost is 29,000,000 yen.

5. Laying out of new parks: 63 per cent. of the projected work at the estimated cost of 26,000,000 yen completed. Besides three big new parks, 51 smaller parks will be laid out.

6. Primary Schools: 117 schools, which were destroyed, have all been reconstructed at the cost of 44,000,000 yen. The new buildings are all of three stories, built of ferro-concrete and are fire and earthquake proof.

7. Waterworks and sewage systems: 98 per cent. of the projected work for the former and 70 per cent. for the latter completed. The estimated cost for both is 67,000,000 yen.

Besides the above-mentioned enterprises, the establishment of a central market, social welfare buildings, sanitary organs, and so forth are in progress at the cost of 32,000,000. In all 730 million yen will have been spent when the reconstruction work is completed in March, 1930.

Prof. Petzold Awarded High Priestly However

Prof. Bruno Petzold of the First Higher School, Tokyo, who is well known for his deep knowledge of Buddhism, has been awarded a high order of priesthood by the Tendai Sect, being made Daisozu (Archbishop). This honour was given him in recognition of his service in having interpreted to the West the doctrines laid down by St. Dengyo, founder of the Tendai Sect. A ceremony for conferring the honour on him will be held this month.

For more than ten years Prof.

Petzold has continued the study of Buddhism under the guidance of the late Dr. Daito Shimaji. He is particularly interested in the doctrines of the Tendai Sect. Recently he wrote a book dealing with the history of Buddhism with the teachings of St. Dengyo as main subject of treatment and had it published in London. Holding that it was impossible to understand the secret of Buddhism thoroughly without becoming a priest, he entered priesthood in 1912 and was given the name of Tokusho. It is said that he has collected a great many books concerning Buddhism with the purpose of founding a Buddhist library on his return to Germany. It will be remembered that on two occasions this journal had the privilege of publishing his articles.

Prohibition Movement in Japan

It is pleasant to note that the prohibition movement in Japan is steadily gaining ground. On August 31 a big parade was staged in Tokyo by the National Prohibition Federation. It was joined by 6,000 persons representing 150 social organizations. Similar demonstrations were held in principal cities of the Empire. It is remarkable that this movement is promoted by Buddhists and Christians without discrimination and is supported by public bodies. In Sendai, where the second Division is stationed, prohibition has been so successfully encouraged among the rank and file that the Division has earned the reputation of Dry Division. At Otaru, a port in Hokkaido, a prohibition league is about to be organised among lower-class seamen, while so far fifteen villages in various parts of the country have banned alcoholic drinks.

Eminent Sanskrit Scholar in Japan

An eminent Sanskrit scholar, Baron Stael Holstein, professor of Sanskrit and History of Buddhism, Peking, was a visitor to Tokyo last month. He is en route to America, where at Harvard University he will give lectures on the Buddhist mythology of India, Tibet, China and Japan for a year.

In an interview with a press representative Baron Holstein pointed out the most significant literary works he contributed to the study of Buddhism in publishing in European language, including the Jya-yeh-p'in, which is a part of the Dabao-jijing, (Dai-hoshaku-kyo) for the first time in the history of Buddhism. Jyayeh-p'in, (Ka-syo-hon) is a manuscript collecting in it a number of sermons supposed to have beendelivered by Buddha himself to his Hindoo audience.

A few editions of the Ka-syo-hon in Chinese language have existed, but none of their original text which is in Sanscrit was found for many years. The original text of the Ka-syo-hon, however, was finally discovered at Khotan Shinjau, in Northern part of Tibet, by a native nearly 30 years ago. He sold it to Mr. Petrosky, Russian consul at

the locality, who gave it to Baron Holstein.

After receiving the manuscript Prof. Holstein disciphered it into the Roman character and then published it in Shanghai in 1926, together with old Ka-syo-hon in Tibetan and Chinese languages. The Ka-syo-hon in Tibetan is 900 years old while the Chinese is the one published in the second century a.d., 1700 years ago.

As to the contents of the Ka-syo-hon, Prof. Holstein said that it was one of the oldest Buddhist books on the line of Da-cheng, (Dai-jo) and made up with the teaching of the Buddhist ethics and the Buddhist philosophy, based on the principle of the "middle ways," excluding both extreme ends. He expects to publish the complete volume of the Ka-syo-hon in English language with his commentary by 1929. Prof. Holstein expressed his surprise at finding a number of authorities on Buddhism in Japan. He said that Prof. T. Haneda of the Kyoto Imperial University was one of the wonderful Buddhistic scholars on Buddhism who studied the religion from Turkish and Central Asiatic manuscripts, after acquiring all knowledge of Buddhism in Japanese and Chinese. He concluded the conversation by saying that "Amida in Buddhism is almost similar with Jesus Christ in his teaching based on the principle of aesthetic renunciation of reality."

Baron Holstein was born in Esthonia and has been professor at the Peking University for the past 11 years.

Buddhist Message to Geneva

The Federation of Buddhists throughout Japan has sent a message to the ninth meeting of the League of Nations held at Geneva during the first decade of September. The message states that the Federation represents the thirteen sects and fifty-six sub-sects of Budbhism in Japan and has been working for the promotion of international peace and happiness of mankind. In August, 1915, on the occasion of a world convention of Bud dhists held at San Francisco, the Rev. Mokusen Hioki and the Rev. Koyu Uchida, representatives of the Federation, waited on President Wilson and asked him to put a stop to the great war in Europe by intertention. Later when a peace conference was held at Versailles, the Federation sent a declaration to the delegates of the Powers concerned, expressing the hope of Japanese Buddhists that they would establish permanent peace by doing away racial and religious prejudices as well as by exterminating all causes of war. The message goes on to say that Japanese Buddhists participated in a religion convention held in Tokyo in June this year and adopted a resolution to cooperate with Shintoists and Christians for abolition of war, retrenchment of armament, restriction of labour by women and children, prohibition and the removal of all other causes at variance with justice and humanity. Further, Japanese Buddhists in conjunction with Shintoists and Christians have had a religion committee instituted in the Japan Associa-

tion of the League of Nations in order to assist in the realization of permanent international peace, which is the object of the League. The message is concluded with expressions of regret at the non-participation of the United States of America in the League and of hope that the ninth meeting of the League will bring complete success for the promotion of international peace.

Anti-War Treaty

It goes without saying that Japanese Buddhists are delighted at the success of the anti-war treaty sponsored by the United States of America. Peace between individuals as well as between nations being one of their ideals, they would welcome anything that is likely to assist in its advent even in a small way. They do not doubt that the anti-war treaty will prove a powerful preventive against recurrence of war. At the same time they believe that as long as nations continue to arm themselves, as they do now, there is always danger of the anti-war pact being regarded as a scrap of paper. The elimination of all causes of war,—greed, jealousy, racial prejudice and discrimination, and so forth, is, according to the thinking of Japanese Buddhisis, the only effective way for making war a thing of the past. This can only be attained when nations believe in and live on the teachings of Buddha. But such a day, if it comes at all, is obviously far off. Meanwhile, Japanese Buddhists believe that restriction of armament is imperative to make the anti-war treaty very greatly effective.

Chinese Buddhists Against Confiscation of Church Land

At the instance of General Feng Yu-hsiang and some other leaders, the Nanking Government is said to have shown a disposition to confiscate all landed properties belonging to Buddhist temples throughout China. The news has caused much regret to Japanese Buddhists, among whom a project is on foot to send a protest to Nanking on behalf of Chinese Buddhists. On the part of the latter, their leaders are reported to be planning to convene a great meeting by way of expressing their opposition. Our hearty sympathy is with them. We hope that the Nanking Government will reconsider and give up such an arbitrary scheme, the realization of which will alienate from it the sympathy of Buddhists throughout the world and bring upon its head nothing but discredit.

Buddhism in Russia

In view of the denial of religion by the Government of Soviet Russia, it is a significant fact that not a few scholars of that country are taking up the study of Buddhism. As reported in the preceding issue of this magazine, a professor lately arrived in Japan from Leningrad for the purpose of pursuing it. He is staying in the Seidoji Temple of Osaka.

We now learn that two more university professors, one of whom is a lady, are soon coming to that city from the same country with the same object. It is further said that an institute will shortly be established in the University of Leningrad for the study of Buddhism.

An Object Lesson to India

We commend to the consideration of our Indian readers the following editorial taken from the *Osaka Mainichi* (English edition):—

On August 28, 57 years ago (counting from 1928) a proclamation was issued by the Government, declaring all the subjects in the Empire equal. It was an epoch-making event. The proclamation for once and all swept aside the traditional class distinctions that would promote the caste idea and hinder the national progress.

The samurai and common people classes became nominal. It created a new and wider world for the masses; anybody was free to do anything without fear of being subjected to unprincipled prejudices because of the long-standing distinctions. Swarms of the common people class seized the opportunity and proved the sagacity of the proclamation.

But tradition persists; a tradition that has had a life of many centuries could not be pushed aside with just one proclamation. People hailed the proclamation with cheer, but enough of class prejudice remained. The samurai class would not so easily condescend to mingle with the common people class; much of the old-time haughtiness lingered in their minds that appeared to be making desperate efforts to maintain its ground.

Today the traces of this traditional class distinctions may be stated as having entirely gone. We have seen sons of the poorest farmer risen to an exalted position in the Government; sons of the smallest storekeeper have climbed up to commanding places in army, navy or business circles. Nobody thinks it strange; everybody regards the fact as inspiring.

It is because of this equal opportunity to all this country has been fortunate to find many men of ability rare in all fields of activity. The absence of a caste spells progress and Japan has experienced it.

TIT-BITS IN THE BUDDHIST WORLD

By way of expressing congratulations for the enthronement of the Emperor, the Federation of Buddhists will present to His Majesty a complete set of the fifty-five volumes of the Taisho edition of the Tripitaka edited by Dr. J. Takakusu and Dr. K. Watanabe. The volumes will be elaborately prepared and presented together with an address of congrulation written by the two editors.

* * * *

Dr. K. Watanabe and some other prominent Buddhist scholars are working to organize a society for the study of Buddhism, which is to be nation-wide and inclusive of all sects. It is their plan to hold the first meeting of the society in Kyoto this autumn.

* * * *

The mission headquarters at Honolulu of the West Hongwanji of Kyoto has decided to institute a library containing Buddhist books in English in each of the Y. M. B. A.s in the Hawaiian Islands for the benefit of people unable to read Japanese. This is one of the enterprises the mission plans to take up in commemoration of its 30th anniversary.

* * * *

A project is on foot among some businessmen to erect a foreign-style hotel with a capital of half a million yen on Mt. Koya, the headquarters of the Shingon Sect. The priests of the monastery are strongly opposed to it on the ground that its realization is tantamount to defilement of the sacred mountain.

* * * *

Starting from Nihonbashi, the centre of Tokyo, on August 29 the Rev. Gyoshin Furuya, rector of the Soenji Temple in the city of Fukui, has travelled along the Takaido highway on foot as far as Kyoto, preaching at street corners or by the road-side. The Rev. Furuya is a priest of the Nichiren Sect. It was with the object of doing his bit in combatting radical alien thought that he followed suit of the great founder of his sect.

* * * *

A detached temple of the famous Zenkoji Temple of Shinshu has been erected at Oji, a suburb of Tokyo, where many factories are located. The priests in charge of the new temple will carry on mission work among workmen, besides providing them with cheap lodging and taking care of their children while they are at work.

* * * *

For five days commencing on September 1, a conference of the committe charged with making preparations for the celebration of the 2500th birth-day anniversary of Sakyamuni, which comes six years hence, was held at the summer house of the Y.W.B.A. at the foot of

Mt. Fuji. The committee includes Dr. J. Takakusu and several other prominent Buddhist priests and scholars.

* * * *

The Rev. Sosen Fujii, one of the younger priests of great promise, left for Shanghai last month. He will stay in China for some time and study Chinese Buddhism.

* * * *

The Y.W.B.A. held a summer lecture class during August at its summer house at the foot of Mt. Fuji. Among others, lectures on social problems were given by authoritative persons.

* * * *

A news agency reports that a high Burmese priest of the name of Ottama arrived in Tokyo in August. He is a revolutionary leader. He plunged in the Indepence Movement of India in 1906 and has ever since dedicated himself to the work of promoting co-operation between India and Burma in opposition to the English rule. He has been imprisoned several times, the latest of which was for four years, coming out in March this year.

* * * *

A memorial temple erected in the ground of the former military clothing depot, Honjo, Tokyo, where 32,000 persons perished in the great earthquake-fire of 1923, has been completed. It was formally opened and dedicated on September 1, the fifth anniversary of the holocaust. It was built by the Hongwanji of Tsukiji, Tokyo, at the cost of 80,000 yen.

* * * *

A good plan is maturing among the authorities of the Nishi Hongwanji of Kyoto in connection with the coming enthronement of the Emperor. They anticipate the advent of many foreign visitors to Kyoto on that occassion. Chiefly for the benefit of such people, they intend to publish Buddhist tracts in European languages. These will be presented to them when they visit the temple.

* * * *

News comes from Shanghai that Seiko (Japanese pronunciation), a small lake near that city famous for its scenic beauty, has long been closed to fishing. Recently it having become shallow, the Chinese authorities decided to dredge its bottom and sold by tender the entire stock of fish in the pond to a fishmonger for 8,000 yuan. Hearing of it, Chinese Buddhists collected from amongst themselves enough money to compensate the fishmonger and took over the fish from him. They then caused a pond to be constructed to keep them alive while the dredging of the lake was under way, and when it was finished, sent them back to their old habitation.

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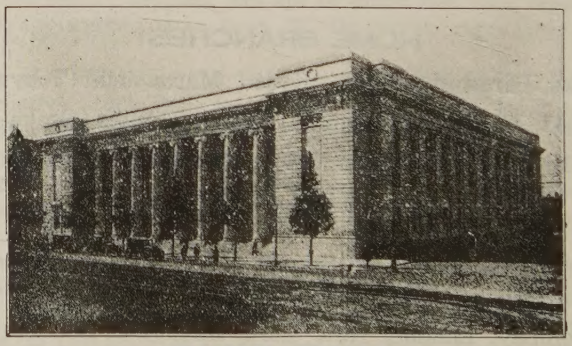

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